

596 of young "heroes" who have broken away -- some-  
181 times denouncing their "reactionary" fathers --  
668 and gone on to make striking contributions to state  
and society are glorified in almost every publication.

573 "Comradeship," the brother-friend type of  
668 relationship, is strongly emphasized in Party and  
other organizations. During the long years of their  
suppression, the Communist leadership was bound  
together by "comradeship," which is continually  
romanticized and extolled in textbooks and other  
writings. This pattern of human relationships is  
built on an age-old Chinese ideal and is most  
attractive to those who suffered most under the old  
family system. It is used to encourage co-opera-  
tion between individuals in a common task. In the  
textbooks it is fostered by moral tales -- a pail of  
water is too heavy for Little Brother and too heavy  
for Big Brother, but it is easily carried by the two;  
a lone tree is easily shaken by the wind, but many  
trees standing together can withstand a heavy  
wind.<sup>53</sup>

• 576 The brotherhood-friendship pattern among  
668 top Communist leadership has subtly shifted, and  
643 Mao and the Party have begun to exercise paternal  
authority over subordinates and the people as a  
whole. Mao has taken on many of the attributes of  
the supreme patriarchal emperors of old; his pa-  
ternal guidance is praised in these lines from an  
officially published song:

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53. Cf. Theodore Chen, "New China,  
New Texts," Current History, No. 19, 1950, p.325.

rainy season becomes a large pond, we emerge onto a plateau of reddish soil with bushes of *Cotoneaster*, wild pears, and scrub-pines. 487\*  
133\*  
139\*

We descend into the Gyi-na lo gorge from a bluff overlooking it (7,700 feet elevation) to a bridge which spans the torrent at an elevation of 7,300 feet. Ascending the other side of the valley we strike the first hamlet in Bbër-ddër in a shallow basin with terraced fields, called Bu-du-wù, at an elevation of 7,600 feet. Here we met the first Bbër-ddër Na-khi, a most painfully polite people, who knelt down and kowtowed at our approach. The young men are stalwart fellows, tall and well built; they wear homespun hemp-cloth trousers and jacket of a dull white to light gray, and either go barefoot or wear straw sandals (PLATE 134). The front half of the head is shaven, the hair plaited in a queue at the back. When asked why they still wear queues, they replied that if they cut them off the Tibetans would kill them. They live in constant fear and dread of the Chung-tien and Hsiang-ch'eng Tibetans. 576\*  
142\*  
291\*  
302\*

From Bu-du-wù, with its friendly people, we turned again towards the mountains, passing through rice-fields and crossing a small ravine, after which we arrived at a hamlet on a hill-top called Bpu-wù, elevation 8,300 feet. Here also the people were very friendly and all volunteered to help, some to guide us and others to see that the caravan should not miss the trail.

*The limestone spring and terraces of Bbër-p'ër-ddër.* — From Bpu-wù we followed along the hill-side to a deep ravine with the most peculiar limestone terraces and sinter basins, a miniature Yellowstone or Roturua, minus geysers and hot springs. These terraces, which extend deep down into the ravine, are called Bbër-p'ër-ddër and are at an elevation of 8,650 feet. The valley in which they are situated is called Bbër-p'ër-dshi.

The terraces owe their origin to a carbonate-of-lime-bearing spring flowing from a hill which on its south side is attached to the mountain spurs; to the west and north the hill is surrounded by deep ravines which descend from the Ta-ra mountains in the west and immediately behind it. The hill is several hundred feet high and the spring in its center, shaded by oaks and willows, is clear as crystal, only about two feet deep and about four feet in diameter (PLATE 135). In the immediate neighborhood of the spring all appears normal, yet some 10 to 15 feet away the water, which flows gently over a grassy flat, has built up shelves of calc-sinter which appear as if floating on the surface of the deep clear pools. Every shrub and plant is encrusted with a thick layer of carbonate of lime. Beyond the pools is a flat of cream-colored limestone, composed of myriads of petrified ripples or fine corrugations, deposited by the wavelets of the carbonate-of-lime-bearing water. 133\*

Thus was built up a succession of marvellous terraces over the entire hill, created bulging promontories with shallow basins, the water flowing gently and noiselessly over these queer structures, ever depositing its sediment. The basins and terraces have all the appearance of being artificial. Some resemble a terraced, flooded rice-field awaiting planting, save that the water is a bluish-white and the banks of the terrace a creamy-yellow, with millions of corrugations, every wavelet a thin shell of lime, of which there must be thousands of layers. The whole structure sounds hollow as one walks over it, but it does not break. With the continuous deposit from the gently flowing waters the ter-

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Tibetan times it had been a room for festive occasions. On the paneling of the walls and ceiling were painted garlands of flowers and hunting scenes in fiery colors. During the meal Tibetans who had some kind of request, were admitted. Scarcely were they inside when they threw themselves on the floor and the Chinese interpreter reported their request. It was seldom that the petitioners dared raise an objection. After the mandarin had curtly given his reply they murmured a feeble "O laso! laso!", bowed their heads, closed their eyes, lifted their hands, pressing the palms together, to their foreheads and again lowered their heads to the dirty floor. This was also the way the interviews of the poorer Tibetan aristocracy were conducted, which angered these people very much. 353 576

The floor plan of the castle in Tschanggu resembled the manor house of Puling, except that the proportions were larger. The building is rectangular with a flat roof of loam, and has four wings that are built around an inner court. There are five stories, all of which are supported by trunks of spruce. Only the strong outer wall is made of stone and in it there are only a few small windows in the fifth story. In times of distress, half the tribe with women and children could be housed there. This building, like all Tibetan houses, has no foundation walls. The walls are built around the many wooden supports and beams of the interior, just as a tent wall is erected, and are not held in place in the ground. 344

The village of Tschanggu clusters around the manor house at the edge of the slope. Many of its houses lay in ruins, those that are left are inhabited by Chinese. These people, colonists, whom the Manchú government has transplanted here, mostly have Tibetan wives and the style of architecture is completely Tibetan. The town looked peaceful but ugly. The colonists had planted vegetable beds out of which rose stone ruins, testifying to recent wars and suffering. 361 166

The Tschanggu monastery is not more than 15 minutes away from the castle. The temples and the upper story of the priests' dwellings are built of wooden beams, as is common in South Tibet, and everything is nicely painted in gay colors. The entire grounds are surrounded by a low wall. (Plate XLVI). It seems designed more to maintain order and decorum among the inhabitants than as a defense against armed enemies. On a hunting trip I also happened to become acquainted with the convent of Tschanggu, which is only a few kilometers distant in a lateral ravine. It houses over a hundred nuns in miserable huts. No gold roofs make it visible from afar, no wall protects the huts from the outside. The nuns do not seem to do as good 792 346 792